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NEWSLETTER

COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Dimensions of Community

by Ernest Morgan

Arthur Morgan held that it was in the seedbed of civilization, in the face-to-face relationships of the small community, that the best qualities of human culture tended to develop—honesty, good will and social responsibility. He commented that these qualities tend to erode in urban life, despite steady renewal there through the influx of people from the small communities where these qualities had developed.

I observed a dramatic illustration of this while serving as an administrator of Arab Relief in the Middle East, in 1950, where my work brought me into contact with the three types of Arab culture.

One of these was the culture of the nomadic people—the Bedouins. Though not without some special virtues, the Bedouins would steal the shirt off your back. A colleague of mine, visiting a Bedouin sheik, came out of the tent to find the wheels stolen off his jeep. The sheik was outraged. "To steal from the Sheik's guest is like stealing from the Sheik himself. Dig those wheels out of the sand and put them back on the jeep."—And they did.

The urban culture was similar, and the people were a mixed lot. Walking down the street in Cairo I was carrying a pen-light in the outside pocket of my jacket.

My companion cautioned me: "Remove that light from your outer pocket and put it inside. Someone will brush against you and it will be gone."

The third Arab culture was that of the villagers, or Fellahin, as they are called. I had a crew of a dozen or so of them in my Food Distribution Center, and found them to be industrious, friendly—and completely honest! Similarly, whereas the Bedouin and town women felt it necessary to wear veils to shield their faces from the lustful gaze of strangers, the Fellahin women found no need for veils.

It would seem that the small community was, indeed, "the seedbed of civilization."

Community is not the monopoly of villages and communes. It can be developed to excellent advantage in many types of groups. Scott Peck places strong emphasis on this, and on procedures for bringing it about.

One of the most striking experiences of community in my career took place in the Middle East. I was a member of the team of 52 volunteers who were brought together by the American Friends Service Committee to administer food, shelter and health care for the Arab refugees in the Gaza strip.

We were a mixed bunch, from several countries, and varied ethnic backgrounds—African, Asian and European. Our religious affiliations were equally varied—Moslem, Catholic, Protestant and unchurched. Our responsibilities were tremendous. We were responsible for food, shelter and health care for 200,000 refugees living in very difficult conditions, but our group had a wonderful spirit of community and fellowship which enriched our lives. This was one of the most meaningful periods of my career.

This was not an accident; it had been planned that way. Each evening we had supper together in a big hall and after supper we sang songs from the International Songbook published by World Around Songs. Then members of the team were called upon to tell of their experiences. We shared our daily problems. An important unifying force was that we were all unpaid volunteers—we were there because we cared. Inevitably, the community spirit of the Gaza team impacted on our relationships with the Palestinian refugees, especially the 1400 of them who were employed to help carry on the necessary work.

The quality of community did not appear to be diminished by the substantial turnover which took place. This turnover happened because the project ran beyond its original time frame and many of the early volunteers were unable to stay. A striking testimony to the strength of the community feeling is the fact that at a reunion of the team members forty-two years later, after thirty of them had died, fifty-seven showed up!

Let me offer a totally different experience in group community. For years I ran a printing business. I wanted my staff to come together not as unrelated individuals but as a cohesive group who cared about one another and enjoyed their time together.

When I hired a new person I took him or her on a tour of the establishment, explaining how things worked and introducing the new person to all the people—as one might do with a new guest arriving at a party. Everyone was given a key to the plant and was free to come and go at all hours. Staff members were free to use the equipment to do printing for themselves or for nonprofit institutions or projects with which they were concerned. For retired staff members we arranged regular part-time jobs so they could retain their fellowship and identify with the group.

The pursuit of community in the business has structural aspects, too. For forty-five years the staff have taken part in electing the Board of Directors. In recent decades, when my son came into the management, he instituted an Employee Stock Ownership Plan (ESOP) whereby the staff now own fifty-six percent of the stock—and the percentage is growing.

At one time our company had a visit from Henrik Infield, who was Executive Secretary of an organization devoted to community development. He was impressed with our outfit and urged that we do more things together, carrying on together as many of the activities of life as we could.

After reflecting on his advice I found myself in partial disagreement with him. I felt that each of us belonged to several communities; for example, the family, the neighborhood, the church, the club, what have you. I wanted our group to be a good and happy community of people working together, but I didn't want it competing with other communities. Community should be a way of life—not an experience to be focused on a single group.

One more reflection on "group community." In the course of growing up I attended nine different schools. In one or two of these there was a sense of community. In the rest it was every man for himself. Years later, when my wife and I launched the Arthur Morgan School, community was central. Even more important than the curriculum is the habit of mutual affirmation which the school cultivates. It is from community and mutual affirmation that a sense of self-worth is derived, and there can be no more important function of education.

A frequently overlooked dimension of community involves what Arthur Morgan characterized as "human uranium." A cubic yard of granite, he said, contains enough uranium to blow up a mountain, but the particles are inert because they are separated from one another. Bring them together in a critical mass and you can blow up the mountain.

So it is with people who have active social concerns. Too often they are lost in the mass, and their concerns do not find effective expression. Bring them together in community and things begin to happen. This time I cite my personal experience with Celo

Community. Though diverse in religion and in educational background, and living in separate homes, Celo Community members enjoy active fellowship, and come together spontaneously to make things happen.

A group of them took the initiative in launching an innovative and highly successful food co-op. Today eighty percent of the members of that co-op are from outside the Community. Similarly a group of community members launched "Cabin Fever University"—an arrangement whereby people share special knowledge and skills with others, with no money changing hands. As with the co-op store, people from outside the community flock to the "University."

Craftspeople in Celo Community set up a cooperative retail shop on the highway, to sell their wares. They were joined promptly by craftspeople from outside the community. Similarly, an ambitious project, "The Rural Southern Voice for Peace," an organization concerned with peace and social issues, is based in the Community, as are other important projects. Here, indeed, is "human uranium" at work.

An important but highly varied dimension of community consists of communes and other forms of collectives as well as intentional communities. Their number is growing and there is much diversity among them.

I had occasion to visit some successful collectives and observe their operation at first hand. One interesting project was the Sasa Kibbutz, in Israel. A group of Polish Boy Scouts years before had formed a strong group bond. After they had grown up and married they moved to Palestine (not yet Israel) where they lived together communally as a "working kibbutz," holding such jobs as they were able to find. They studied farming and saved their money and after a time took over an area of salt swamp at the foot of Haifa Bay. The land was too salty for food crops but provided good hay or pasture, so they started a dairy. Areas too salty for hay or pasture they converted into fish ponds for raising carp. The Kibbutz prospered.

The children there seemed to enjoy a positive relationship with all the adults—not just their parents. When they grew up, children were encouraged to join the kibbutz, but before they could do so were required

to go out into the world and make their way for a time. I was impressed with the Sasa Kibbutz.

I visited another interesting intentional community, as they are often called, the Bruderhof, at Rifton, New York. Originally founded in Germany (hence the name Brother House), it had shifted to Britain, then to Paraguay and finally to Rifton, NY. It has a "common purse" and common ownership of property, and operates some small businesses. Its unifying principle is "the Fatherhood of God and the Brotherhood of Man in Jesus Christ." It expects total commitment from its members and has strong leaders ("Servants of the Word"). The Hutterite Community in Canada long ago affiliated with the Bruderhof and more recently some successful branches have been established.

My experience with collectives and intentional communities being limited I am giving them less attention here than they deserve. There are thousands of them over the world varying all the way from ones like Celo, NC, where the land is held in common but families live in their own homes on holdings and earn their own living, to the intensely organized from the top down, such as the Bruderhof where all livelihood and most meals and important decisions are community affairs.

People in cities tend to build walls around themselves, so that they are surrounded by strangers. Under these conditions the human qualities engendered by community life tend to erode. The latent prospects for community come to life after such natural disasters as hurricanes and floods.

But there have been successful experiments in developing community in urban neighborhoods. An outstanding case was the Hyde Park/Kenwood neighborhood, near the University of Chicago in the fifties. Black families were starting to move in and there was the beginning of a panic, with white families moving out. At this juncture the Social Order Committee on the 57th Street Meeting of Friends (Quakers) came onto the scene, bringing black and white families into fellowship and building a sense of community. The exodus of white families was checked and a stable community life was achieved.

A similar circumstance arose in an area in Philadelphia that seemed on the verge of becoming a slum.

As in Chicago, under Quaker leadership, black and white residents were brought together in fellowship, to form a neighborhood community. Powelton Village, as it is called, has been highly successful.

Bert Berlow, of Minneapolis, has been active for years in the field of urban communities. His work with others can be read about in REFLECTIONS IN LORING POND. Clearly, it is possible to develop good community life in urban settings but this requires thoughtful and skillful organizing effort.

Thus far I have discussed mainly the dimensions and aspects of the small community—areas in which I have a background of knowledge or experience.

One of the values of good community life, as I pointed out in the paragraphs on "human uranium" is the tendency for community values to be projected toward the outside world, as in the case of the Rural Voice for Peace. While the small community, especially an intentional community, does offer an "escape" from typical urban life, it can—and often does—do a lot more than that in terms of social and political involvement.

Rampant individualism, as opposed to a healthy community spirit, threatens to wreck modern society, regardless of the particular form the society takes. I saw this coming in the Soviet Union early in the Stalin era and published an article in THE CHRISTIAN REGISTER, "The Bankruptcy of Bolshevism," back in 1937. The Communist movement might have led to a humane and beautiful society had the spirit of community prevailed, but it was corrupted by individualism and finally went down the drain. We now see the free enterprise system, another system with fine social potential, likewise headed for the sewer, and for the same reason—rampant individualism and the lack of the spirit of community.

America is a prize example. The extreme and growing maldistribution of ownership and income in our country is such that it is only by the astronomical expansion of debt that the buying power of the people can keep pace with producing power—and keep the wheels turning. This is a form of medicine which must be taken in ever-increasing doses—until it kills the patient. As matters now stand, when the borrowing stops, we crash. The Great Depression of the 1930's was never solved, but merely postponed through

inflation and massive borrowing, fueled largely by war and preparation for war. Growth is put forward as a solution, but perpetual growth is a sure form of suicide.

I will not take space here to set forth economic and political measures which might be effective in achieving a humane and stable society, but I will say that the emergence of a spirit of community throughout society is an essential prerequisite to the successful pursuit of those measures.

Editor's Note: Recommended reading on the subjects in this article: REFLECTIONS IN LORING POND by Burt Berlow, et al, available from Community Service for \$12, DIRECTORY OF INTENTIONAL COMMUNITIES available from Community Service for \$16, A NEIGHBORHOOD FINDS ITSELF by Julia Abrahamson, REPORT ON THE AMERICAS published by N. A. Congress on Latin American, Vol. XXIV #5, especially articles "The Blue Tiger and the Promised Land" by Eduardo Galeano, "Misguided Development" by Luis Guillermo Lumberras, and "Recovering Utopia" by Anibal Quijano.



Population Threatens Environment

by Joseph W. Khisa

The evergrowing population in the third world should be a source of worry for every government. In 1950 developing countries had a population of 1.7 billion, but by the year 2000 they will have six or seven billion people, according to recent estimates. The growth in some countries has been phenomenal. In 1948 Kenya had five million people. The projection is that

by the year 2000 there will be 29 million people. Such startling population increases, and especially in Africa, might explain the drought and food shortages now being experienced on the continent.

Last year's publicized cases of starving people in some parts of Africa captured the attention of the world. In response, a concerted effort by both governments and international aid agencies gave food worth millions of dollars. More food is still coming in as the drought continues. Yet this problem of drought and starving people is not something new, nor can the failure of rains and other climatic changes be solely blamed for the disaster.

Africa has been experiencing severe weather fluctuations, making it difficult to predict whether or not it will rain at a particular time. Also notable has been the frequency and pattern changes of the climate. Thus for two decades now, Africa has become the major victim of famine. During the peak of the seven-year drought, 1984-1985, much of the continent experienced food shortages which brought misery to millions of people.

While it is all right for the African governments to receive food aid during such a crisis, it is equally important that they look for real causes of these problems if effective and lasting solutions are to be found. In Africa drought and aridity are associated with deforestation. As population increases more trees are cut down so as to build human settlements. Unfortunately, deforestation facilitates soil erosion.

The demand for land is critical in developing countries. Estimates show that over the last 50 years, 650,000 square kilometers of once productive land in the extreme southern part of Sahara have been transformed into a desert. Today, more than one-third of Africa is threatened by desertification. Scientists estimate that climate changes due to deforestation occur after 250,000 square kilometers of land have been cleared of trees. Yet in Africa, the total area of land already cleared of trees exceeds that number by far.

Population growth has also accelerated commercial logging, leading to extensive deforestation due to increased number of consumers. Some of the overpopulated countries cut down their trees for sale in order to earn foreign exchange which will help them

tackle their problems. Despite efforts to diversify energy sources, population pressure has accelerated deforestation through increased demand for fuel wood. In Kenya for instance, it is estimated that 90 and 80 percent of the rural and urban households, respectively, depend on wood fuel as a source of energy. The felling of trees, overgrazing by livestock and pressure on land are contributors of desertification and altered rainfall, according to a report issued in 1984 by the Independent Commission on International Humanitarian [Concerns].

Deforestation is a major blow to the environment since trees and other green plants absorb carbon dioxide which greatly contributes to the puncturing of the ozone layer, leading to global warming. In a way therefore, famine, drought and deforestation are caused by population rise and third-world woes will not end until they manage to curb this rise. The growth rate of 2.1 percent per annum is alarming considering that more food, shelter, energy and water will be needed. Such a population increase does not augur well for the already stressed resources.

It is therefore vital to strike a balance between the rapid population growth taking place and the available resources. Until the third world governments achieve such an equilibrium, the call to protect the environment will remain superficial as far as implementation is concerned. A major task ahead of these governments is therefore to ensure that a balance between human population and the natural environment is achieved so as to avert soil degradation and ultimately drought and starvation. In this respect, the challenge to these governments is to re-educate their citizens on the effects of unchecked population growth on the natural environment, climate change and drought.

Joseph Khisa is a freelance social work journalist from Nairobi, Kenya. His interests include social work, ecology, permaculture, extended family life, sustainable living, environment and land stewardship.



Creativity & Sharing in Community

Our fall conference on "Creativity and Sharing in Community," October 22-24, addresses the question of how we can have a rich quality of life without damaging our planet to the point of extinction of life as we know it. The title reflects the participatory nature of this year's gathering where those who attend will share their own creative ideas in living in community.

We will focus on ways we as individuals and as communities can demonstrate better ways of doing all the things humans need to do without destroying the environment or the social fabric needed for a humane way of life. The resource persons and those who attend this gathering will share their experiences with maintaining simpler lifestyles in order to be considerate both of the Earth and of themselves.

All the resource people this year have had considerable experience working in third-world countries where life is much harder than we are used to.

William Alexander taught political science at California Politech for thirty years. Recently he has spent several months each year in Kerala, India, doing research for the Earthwatch Expeditions project which matches up volunteers with projects to help people gain a better understanding of the diversity of the planet's inhabitants and the processes that affect the quality of life on earth.

The reason he spends so much time in Kerala is to find out why this part of India is so very different from the rest of that country. Its birth rate is equivalent to that of the United States and Canada. Its quality of life indicators, such as infant mortality rate, life expectancy and literacy, are almost the same as in Canada and the United States although the GNP per capita is similar to the rest of India rather than to ours.

Walter Tulecke, former professor of biology at Antioch College, taught classes on botany and nutrition. He has spent part of several years in India working in the Science Improvement programs for the National Science Foundation and the University Grants Commission.

Walt also spent time in the department of pomology at University of California at Davis, finding out how to improve walnuts. Besides being concerned about the propagation of food crops, he is also concerned about the biology of food preservation. He encourages those who attend to bring their questions and concerns.

Meskerem Brown was born and raised in Ethiopia. In 1980 she came to California to go to college to study child development and psychology. When she graduated, Mesky taught art and crafts for kindergarten and first grade students. In 1986 she married and now is the mother of two children.

When Mesky was teaching she got interested in the concept of turning recycled material into toys. Every time she emptied a cereal box she felt guilty throwing it away. Thinking about the many things one can do with these boxes, she started turning them into toys and giving them away. When her family moved to Yellow Springs in 1991, she started teaching a class called "Toys From Trash."

Ernest Morgan, co-founder of Antioch Publishing Company in Yellow Springs and of the Arthur Morgan Junior High School at Celo, NC, is preparing the 13th edition of his book DEALING CREATIVELY WITH DEATH, which has sold nearly 300,000 copies over the past 30 years.

Ernest maintains letterpress operations at Celo Printing and continues as Corresponding Secretary of the Community. At Celo he is active in a large food cooperative and the "Cabin Fever University." In both cases most of the members are from outside the community which started them. Before and during World War II he helped bring Jewish refugees out of Europe. Later he served as an administrator of relief for Arab refugees in the Gaza Strip.

Friday night Will Alexander will give the opening talk on "Lessons From the Third World: Efficient Use of Resources and the Universal Need for Community." Saturday morning there will be the following workshops: "Necessary Conditions for Human Survival" with Alexander, "Propagation of Food Crops" with Tulecke, "Making Toys From Discarded Materials" with Brown and "Taking Opportunities as they Occur" with Morgan. These workshops will be repeated in the afternoon so that those who come may attend two.

Saturday evening there will be opportunity for those conference attendees who wish to do so to address the group. Later that evening Square Dancing will be led by Victor Eyth. Sunday morning we will have a chance to evaluate the conference and to prepare a meal together.

The entire weekend is only \$65 for those who register before October 1st and \$45 if one does not need Community Service to find overnight accommodation for him or her. Please write for a conference brochure with registration form if you have not yet received one.

Permaculture—A Teaching from the Earth

by Beth Davis

I lived and worked for eight years in Spokane, Washington, with the Bear Tribe Medicine Society, a modern-day medicine society founded by Ojibway teacher and author Sun Bear. For five of those years we were blessed with a gardener who was a permaculture designer. I hung around Simon as much as I could because he was constantly dropping pearls of wisdom about gardening with the earth: watching what the earth does and trying to co-garden with her. Watch, observe, I found, are key principles of permaculture.

When I took a formal design course in permaculture, one of the first exercises the instructor did was to have us follow him and silently walk and look. We wandered across the landscape, sometimes following wind or water gullies, sometimes deer trails, looking up at trees from their bases, walking where only grass grows and other places where no grass grows. I found myself walking in relaxed wonder, as I used to walk as a child, leaving behind my critical, arrogant adult who sees all the things that "need to be done." I just enjoyed the variety and beauty of the Earth.

At another point in the workshop, we were working on several projects at once: a keyhole garden, a design requiring no tilling of the earth, shaped like a keyhole; creating a water and sun collector; a spiral herb garden, which uses a small space to group plants together in guilds and a series of swales to make the most of the rainfall in the semi-arid desert country.

We students all fell into our "work fast, get it done" mentality, when Larry said "Hey, work slower." An instructor had never said that to me before. It was a minor revelation for me. Enjoy and observe the process. Are we working with the Earth? Are we working like the Earth? It would take her a long time to do this. What's the rush? Where are we going in such a hurry?

Bill Mollison, the founder of Permaculture (permanent agriculture), spent many years studying aborigines and their agricultures over the world. These folks live close to the Earth, know the Earth's cycles and resources, and work with the Earth to sustain themselves. From his studies, Mollison developed a system which encompasses all aspects of sustainable living: shelter, food, community, commerce and economics. His books PERMACULTURE I & II and AN INTRODUCTION TO PERMACULTURE are excellent resources for people interested in creating a sustainable lifestyle. Even urban environments can provide us all we need to sustain ourselves. As Mollison says, "Sitting at our back doorsteps, all we need to live a good life lies about us. Sun, wind, people, buildings, stones, sea, birds and plants surround us. Opposition to these things brings disaster and chaos, cooperation with them brings harmony." Since so many of our people live in cities, why not make them wonderfully alive and nurturing places to be?

Permaculture looks at what grows naturally in a certain area where the sun, the wind and the water come from; who the people are and what their needs are; which animals live there. Permaculture endeavors to put into place plants, animals and structures that work together to use resources of soil, sun, water and animal/plant fertilizers to create products that sustain all the life forms in the environment. It makes creative use of what is there just as the earth does, to create food, shelter, beauty and spiritual nourishment for all living creatures.

What we need to do now is create a conserver society—starting in our own backyards. How can we use what we already have? How can we reduce what we consume, the amount of garbage we create? Can we create an elegant, simple way of life in which, like the Earth environment, everything feeds something else; in which there is no waste, there are no pollutants because everything has its natural use? That is

a vision that is lovely to me, that sustains my soul, that makes me feel good about what I can offer to this Earth community.

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Beth Davis, now living in the Cincinnati area, is available to do workshops on permaculture, female energy, and earth awareness for children and adults. Phone: (513) 471-8302.

Commentary

Building the Future

by James D. Wyker

Ernest Morgan's article in the March/April Newsletter inspires me to supplement his proposals with mine.

Our civilization is falling apart for many of the same reasons Rome fell. Gibbons said that Rome fell because the circus became more important than the cornfield, not because of the invasion of barbarian hordes from the North. We now know that our greedy industrial era can produce but it cannot distribute. The man-made impediments of greed prevent distribution according as each has need. I see that some who are impoverished by shutdown of factories are doomed to die because they cannot grasp the simple truth that "We are consumers by nature, we are producers of necessity."

Since individual restructuring of the economy is impossible, colonies of cooperation and mutual aid are right now taking shape. Here are a few principles for communal sustenance.

One, an intentional community should be small enough to be self-managed, large enough to be efficient. Small might be 10 people, large might be 100. No group should be too large for eyeball to eyeball.

Two is self-investment. People must participate in their own emancipation. It can't trickle down. Communal development shapes its own destiny.

Three is permaculture which is growing rapidly in America. In their flight from the city, new communities

may find a hill and a valley. Perhaps the site is abandoned, mined out, coal land, desecrated and forsaken. Up the slope fruit and nut trees grow 30 feet apart. They help stop soil erosion and yield healthful harvests. In between, the gardener plants perennials like berries or asparagus. Strips of soybeans and alfalfa and hairy vetch restore fertility and supply protein in place of meat. Human and garden waste are recycled as compost for the orchard.

Four is water use. Build a dam in the headwaters of the stream to reduce soil erosion, prevent flooding, supply household water by gravity, irrigation of shallow root plants, fish and sports. Disposal is simple. Dry toilets require no septic tanks and gray water may be recycled through filters for use again. Water is communal. It is a simultaneous cost and benefit for the communal economy.

Five is communal lifestyle. Architecture is designed for several families as well as for separate homes. When occupants centralize many services in their community hall, they delete them from separate houses. Centralized services may include a daily meal, laundry, processing, storage, crafts, library, study center and nurse/clinic. However, families will need an individual shelter in which to retreat to rest, meditate or enjoy a guest. Elimination of basement, utility room, spare bedroom and water toilet cuts the cost of homes in half.

Six deals with transit. We can save \$2000/year by living where we work. Self-sustaining communities do not transport their food 2000 miles.

Seven deals with disposal and use of human waste, kitchen and garden waste—which can be converted to fertilizer to replace chemicals. Composting does not cost, it pays.

Eight is health. Communal prevention has three steps. Community grows/eats organic food, replaces hirelings (nursing home) with tender/loving care (Amish way). Has nurse/clinic that prevents trouble.

Nine is no more home alone. Adolescents with working parents have idle hours for dissipation and temptation. Larger family provides creative pursuit. Experience is a good teacher. Public school thought regimentation is deadening. Communal learning shapes aptitudes toward beneficial tasks.

An ageless question: do human beings have the capacity to create intentional society? Right now, reign of terror, in Latin America and central Europe, and rapid plummeting in USA, appear to be in need of an All-wise Counselor. The communal record in Acts 2 and 4 describes a primitive colony. A dozen communal attributes are named in this record. Most of them deal with an economy of God. Is doom inevitable?

Book Reviews



SOVIET LAUGHTER, SOVIET TEARS by Christine and Ralph Dull. 1992, 370 pp. Available from Stillmore Press, Englewood, OH 45322, \$23.50/postpaid.

William Edgerton

This review first appeared in the July 1993 issue of Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102 and is reprinted with permission.

This book describes a six-month exchange between a Church of the Brethren family and a family on a Ukrainian collective farm. In 1989, after three visits to the Soviet Union and three years of negotiations, Christine and Ralph Dull left their 2,000-acre farm in Ohio and headed for the western Ukraine. At the same time, two Ukrainian farmers were welcomed to Ohio by the Dulls' four grown children and spouses, who arranged for one Ukrainian to work on the Dull farm and the other on a neighbor's dairy farm.

The Dulls' adventure in a Ukrainian village may be unique in that country's history, but it is typical of what this couple has been doing for years in working with such organizations as Oxfam America, Pax World Foundation, and Heifer Project International. They make no claim in this book to offer an authoritative analysis of Ukrainian society. Indeed, they arrived in their Ukrainian village with no knowledge of the Ukrainian language and less than a year of Russian. They pay warm tribute to Anatoli Kushnir, a teacher of English in the village school, who was assigned to be their interpreter and became their closest Ukrainian friend. His account of their visit from his culture's point of view is one of the most informative of the book.

A little more than half of the book is devoted to excerpts from Christine Dull's journal. In this, hundreds of experiences provide the narrative line for this six-month adventure, almost assuming the character of a life-size jigsaw puzzle as the couple attempt to fathom Ukrainian society. Other chapters include accounts of the Ukrainian farmers' stay in the United States, written by their Ohio hosts; Christine's account of 55 letters they received from Ukrainian citizens who read about their venture in the press; a chapter drawn from questions the Dulls were asked by audiences when they gave talks after they came home. At least nine of their Ukrainian friends had visited their farm in Ohio by the time this book went to press, and an Afterword by Christine updates this aspect of the story.

The final section is devoted to Ralph Dull's analysis of the hopelessly inefficient, bureaucratic agricultural system encountered in the Ukraine, and his suggestions for its reform. This can be summarized in one sentence: Set the farmers free to farm on their own.

William Edgerton is a member of Bloomington (Ind.) Friends' Meeting and professor emeritus of Slavic languages and literatures at Indiana University. As a Friend, he has done war relief work among Yugoslavs and Poles.

ORGANIC SUPPLIERS DIRECTORY 2nd Edition edited by Scott R. Williams. Campus Printing, Columbus, OH. 1993; 123 pp, soft cover. Order from Organic Suppliers Directory, P.O.Box 02247, Columbus, OH 43202; checks payable to Ohio Ecological Food and Farm Association. \$15.00/postpaid.

Sharon R. Palcic

This second edition of the **ORGANIC SUPPLIERS DIRECTORY** offers a greatly expanded list of firms and organizations oriented toward serving organic producers. It lists and indexes 1080 businesses and organizations providing products and services in 56 states and provinces in the United States and Canada. The first edition was published in 1991.

The **DIRECTORY** has two indexes: one by products and services, the other geographically oriented. 91

of the listings are from Ohio. There is also an organic terminology thesaurus in the back.

Listings include, as a minimum, the name and address of the firm or organization. Many listings include a contact person, the type of products or services provided, and the price, if any, of a catalog or information. DIRECTORY users are asked to send a self-addressed, stamped envelope when requesting information from suppliers or organizations. Some have 1-800 numbers. Many will refund the cost of their catalog with your first order.

Examples of products and services listed include soil conditioners, seeds, seed potatoes, trees, herbs, flowers, bulbs, fertilizers, tools and supplies, plastic mulch, pest and weed controls, compost inoculants, hydroponics supplies, mushrooms, and educational, advocacy or certification information.

The DIRECTORY is a voluntary effort on behalf of a voluntary organization and consequently lacks professional appearance and user-friendly organization. However, information of this type is not yet plentiful, so this DIRECTORY may be one of the few available sources.

Announcements



FELLOWSHIP FOR INTENTIONAL COMMUNITIES

Here are a few highlights from the minutes of the FIC Board of Directors and the Administrative Committee from October 28 to November 4, 1992.

FIC headquarters functions are dispersed in response to FIC growth and rising costs at the Center for Communal Studies (CCS). From Summer '89 through Fall '92, the staff at the Center for Communal Studies, University of Southern Indiana (USI), served as a reception point for the far-flung operations of FIC. Termination of FIC reception services at USI was compelled by accounting difficulties, and severe cost overruns. The FIC will miss the valuable CCS staff support with mail and phone call reception and supply management. Those roles will be filled at our Langley, Washington, office. While the Fellowship and CCS will continue to collaborate, all future FIC communications should be referred to the following decentralized office sites:

Main office: ph. 206/221-3064 or 7828. Betty Didcoct, POB 814, Langley, WA 98260

Publications/Media Office: ph. 816/883-5543. Laird, Sandhill Farm, Rt. 1 Box 155, Rutledge, MO 63563

Newsletter Editors: ph. 804/361-2328 or 1417. Julie Mazo and Dan Questenberry, Shannon Farm, Rt. 2 Box 343, Afton, VA 22920

DIRECTORY OF INTENTIONAL COMMUNITIES is now in the third printing, and is selling well with wholesale activity exceeding retail sales. 15,000 copies are now in circulation, well over double that of any previous Directory. The anticipated publication date of the next all-new edition is October 1993. The next edition will list over 500 communities in North America. Some communities listed in the 1991 Directory report that they have been "overwhelmed" by the response from community seekers. This may result in more "blind" listings in the next Directory. Blind Directory listings are available to communities that don't seek the increased number of visitors that respond to complete address listings in the Directory.

HABITAT FOR HUMANITY

How do you start a Habitat for Humanity project in your own community? Anyone who wants to explore this possibility or would like to volunteer to help build homes for people in need elsewhere in the country may contact the group's headquarters at 121 Habitat Street, Americus, GA 31709-3498; (912) 924-6935.

From Millard Fuller's vision 17 years ago of eliminating substandard housing from the world, Habitat for Humanity has grown into a global ministry. The nonprofit, ecumenical organization is now building homes in more than 900 communities in 40 countries. Its technique is to work in partnership with people who need shelter, building simple homes that are sold to people at no profit, through no-interest loans.

ANNUAL EASTERN NORTH AMERICAN PERMACULTURE CONFERENCE, OCT. 8-11

The 8th Eastern North American Permaculture Conference "Building Sustainable Communities" will be held Oct 8-11 at Lutherlyn Camp, near Butler, OH. For more information contact John Irwin, 104 Gaywood Drive, St. Clairsville, OH 43950-1006; 614/695-3008.

COMMUNAL STUDIES ASSOCIATION CONFERENCE, OCTOBER 14-17

"Culture, Thought and Living in Community" is the theme of Communal Studies Association's 20th Annual Conference to be held October 14-17 at New Harmony, IN. Topics range from the traditional communes of the Shakers, Harmonists and Owenites to the contemporary settlements of the Kibbutz movement in Israel, Findhorn in Scotland and New Age intentional communities in America. The conference will feature speakers, a panelists, film festival, communal trade fair auction and tours. Conference registration fee (includes New Harmony tours, exhibits, receptions) is \$85.00. Single day registration is \$30.00. For more information and a list of costs contact Dr. Donald E. Pitzer, Center for Communal Studies, University of Southern Indiana, Evansville, IN 47712; (812) 464-1727.

PADANARAM SETTLEMENT CONFERENCE, OCTOBER 22-24.

Padanaram's fall conference, to be held October 22-24, will focus on philosophy, economics, education, religion and social aspects of building a worldwide network of communities that will cooperate together. For more information contact Padanaram Settlement, RR 1, Box 478, Williams, IN; 812/388-5771.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The Basic \$25 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas and Canadian memberships are \$30 in U. S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, or you are moving, please send the old label and any corrections to us. It increases our cost greatly if the Post Office notifies us of moves, and you will not receive your newsletter promptly.

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

Contents

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DIMENSIONS OF COMMUNITY.....	Ernest Morgan.....	1
POPULATION THREATENS ENVIRONMENT.....	Joseph W. Khisa.....	4
CREATIVITY & SHARING IN COMMUNITY: Community Service Fall Conference.....		6
PERMACULTURE—A TEACHING FROM THE EARTH.....	Beth Davis.....	7
COMMENTARY: Building the Future.....	James D. Wyker.....	8
BOOK REVIEWS:		
<u>Soviet Laughter, Soviet Tears</u> by Christine and Ralph Dull.....	William Edgerton.....	9
<u>Organic Suppliers Directory</u> edited by Scott Williams	Sharon R. Palcic.....	9
ANNOUNCEMENTS.....		10

You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 10/93. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.

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